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THE REVIEW.

By ARTHUR PREUSS.

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NOTES AND REMARKS.

Rev. Bede Maler, O. S. B., submits in the current number of his excellent Eucharistic monthly *Paradiesesfruechte*, that the joint Pastoral of the English bishops on Liberalism (concluded in this issue of The Review) is an excellent twentieth-century program not only for the Catholics of England, but for those of North America as well.

It is a sign of the times that our religious orders find it so hard to get lay-brothers. Not long ago we heard a Franciscan Father complain that there seemed to be a dearth of vocation for this humble but safe and meritorious profession, and now the Benedictine Fathers of St. Meinrad announce in the *Paradiesesfruechte* that they have need of thirty lay-brothers, and request piously inclined young men to apply to the Abbot. These are not times when men consider the office of humble lay-bother in a religious community a desirable vocation.

It is the way of the world that the Carnegies and the Rockefellers, who give of their abundance without appreciably diminishing their inexhaustible store, receive more praise and glory than the great army of humble Christians who daily deny themselves that they may help their fellow men.

——Herder has done a good and timely thing in getting out a cheap little pamphlet on "The Jubilee which His Holiness Leo XIII. Extended to the whole Catholic World, for a Period of Six Months, A. D. 1901." It contains the Bull of extension, all necessary instructions, and some prayers, and has the Imprimatur of Archbishop Kain. It retails, in paper cover, at 5 cents, 100 copies net $2. The same can also be had in German.

TO OUR SUBSCRIBERS.

We present to-day an alphabetical index to the contents of volume VI. of The Review, in response to many urgent requests that reached us throughout the past year from subscribers who have preserved all the numbers and have had, or intend to have, them bound. Next week we shall print an index for the current volume. Hereafter, the concluding number (52) of each volume will contain a complete and carefully compiled alphabetical conspectus of the entire volume.

Beginning with No. 1 of the new series, on March 27th, The Review will have not only a new and splendid dress of clear-cut, legible type, but also a shape which renders it fit, in bound form, to take its place in any ordinary bookcase. Sixteen two-column pages will take the place of the present eight of three columns each. We are sure the improvement will be generally appreciated by our subscribers, and trust they will help us to pay the expense by settling their accounts promptly and in full.

A. P.

IMPROVED ORDER OF HEPTASOPHS.

A pastor in New York State writes:

To the Editor of The Review.—*Sir:*

Some three or four weeks ago the "Improved Order of Heptasophs" was organized in this village. The order is comparatively unknown in these parts and it is almost impossible for me to get any information concerning it. I am thus somewhat handicapped in dealing with my people who have become members, though I think the order unsafe both as to finances and as to religious tendencies. The agent explains that the order is well known in the west. If so, perhaps you could give me the desired information. A few words to that effect in The Review will be thankfully received.

J. C. S.

* * *

The Order of Heptasophs, or Seven Wise Men, had its origin in New Orleans in 1852. It possesses an elaborate ritual, based upon some of the ancient mysticism which, in part, had remained unappropriated by older and better known secret societies. The Order is deistic, requiring from its members belief in a supreme being, admitting to its mysteries Jew and Christian alike on the plea of universal brotherhood under the fatherhood of God. What it tells of its ancient origin from the "Seven Wise Men", belongs to the realm of fable. Up to 1896 its highest membership amounted to about 4.000.

Since 1872, it had been left optional to pay death or sick benefits. In 1878, a decision of the Supreme Conclave concerning the insurance feature caused a schism and the birth of the Improved Order of Heptasophs in Baltimore, Md. While the parent organisation kept on vegetating, though it adopted in full the scheme of assessment insurance, the Improved Order has grown rapidly, so that in the N. Y. Insurance Report for 1900 we find the membership given as 52,830.

Their financial showing is not inviting. Whilst in 1899 they wound up with a balance (reserve fund) of $46,437,75, they had but $44.079.92 in 1900. What rates the members have to pay, we do not know, but our friend in the East for whose information we have written these lines, may easily obtain a book with their constitution and by-laws, wherein he may find further information. We do not know, either, whether the improved order has retained the ritual of the parent order. If it has, evidently Catholics can not be members. Nor is there any advantage to be gained financially, for the Improved Heptasophs, to judge from our information, is no better than so many others—a rope of sand.

J. Hernan.

THE CHURCH AND LIBERAL CATHOLICISM.

Joint Pastoral Letter of the Bishops of England.

(*Conclusion.*)

Catholic Truth not to be Minimised or Suppressed.

6. We are well aware that one cause of this error, which is to be found in England as elsewhere, is the mistaken belief that the way to commend the Catholic religion to non-Catholics is to pare down supernatural doctrines of Faith, and to hold out a hope and a prospect that the dogmas they object to, may by degrees be explained away, or brought into conformity with their opinions. But it is not lawful to tamper with divine Truth, or to treat the deposit of Faith as though it were a human treasury, to be dealt with and disposed of at the will of man.

Leo XIII. has recently spoken as follows. He says that—

"There are persons who think, that in order the more easily to bring over to Catholic doctrine those who dissent from it, the Church ought to adapt herself somewhat to our advanced civilisation, and relaxing her ancient rigor, to show some indulgence to modern theories and methods. Many think that this is to be understood not only with regard to the rule of life, but also to the doctrines in which the deposit of faith is contained. For they contend that it is opportune,—in order to work in a more attractive way upon the wills of those who are not in accord with us, —to pass over certain heads of doctrine, as of lesser moment, or so to soften them that they may not convey the same meaning which the Church has invariably held.

"Now, few words are needed to show how reprehensible is the plan that is thus conceived, if we only consider the character and origin of the doctrine, which the Church hands down to us. On that point the Vatican Council says: 'The doctrine of faith which God has revealed is not proposed like a theory of philosophy, which is to be elaborated by the human understanding, but as a divine deposit

delivered to the Spouse of Christ to be faithfully and infallibly declared.....That sense of the sacred dogmas is to be faithfully kept which Holy Mother Church has once declared, and is not to be departed from under the specious pretext of a more profound understanding' (Constit. de Fide Cath., C. iv). Nor is the suppression to be considered altogether free from blame, which designedly omits certain principles of Catholic doctrine and buries them, as it were, in oblivion. For one and the same is the Author and Mother of all the truths that Christian teaching comprises —the Only Begotten Son, who is in the bosom of the Father (Jo. i. 18).....Far be it then from any one to bate, or, for any reason whatever, to pass over one tittle of the doctrine delivered from above; whoever would do so, would rather wish to detach Catholics from the Church than to bring over to her those who are outside her pale. As for those who are wandering far away from the Fold of Christ, let them retrace their steps. Nothing could more rejoice our heart. Let them retrace their steps, one and all, along no other path than that which Christ Himself has traced out." 1)

Roman Decisions no Obstacle to Progress.

7. If it be a pernicious error to say that science and progress can read a new meaning into the Creeds and Definitions of faith, it is no less pernicious and revolutionary error to assert that decrees emanating from the Holy See are an encumbrance on the field of science and an obstacle in the path of progress. 2)

But even should it happen—and the Roman Congregations do not claim infallibility —that the decree of a Roman Congregation were issued under a misunderstanding, it would be well to remember how frequently miscarriages of justice take place in our own civil and criminal courts; yet that their authority is always strictly upheld, while their erroneous judgments can be rectified only by a legal tribunal.

Services of the Roman Congregations to Science.

8. But if these be days in which fullest liberty is claimed for science and literature to teach and write as they please, why not gladly accord the same liberty to the Church to define the truths of religion and to point out errors and dangers to the Faith? Indeed, ought not the impartial observer to acknowledge that careful definitions of truth and condemnations of error in matters of religion, far from inflicting an injury upon science, are calculated to render the greatest service to the cause of truth and progress? In a state of society in which truths, and half-truths, and errors without number, are confounded together,—in which there are at least as many teachers of error as of truth—no more signal benefit could be conferred upon searchers after the true and the good than the occasional promulgation by the Holy See of calm and well-weighed judgments concerning truth and error. In cases in which the decisions of the Holy See, or of her tribunals, have hit the dangerous speculations and rash assertions of science, it has been often admitted, by learned and scientific thinkers, that such decisions have been an important contribution to the cause of truth. They often compel students to pause and to retrace their steps, to weigh further evidence, and above all things to avoid the danger of regarding their hypotheses as established laws or well-ascertained facts.

But whatever incidental advantages may accrue from the action of the Holy See and the Roman Congregations, the primary and essential end they have in view is the protection of faith and morals. Let these be impugned, denied, misrepresented or exposed to loss by false, rash or scandalous theories or assertions, and the Church will step in to warn her faithful disciples against danger.

The Congregation of the Index.

9. It has been a fashion to decry the Roman Congregations by persons who have little or no knowledge of their careful and elaborate methods, of their system of sifting and testing evidence, and of the pains taken by the Holy See to summon experts, even from distant parts of the Church, to take part in their proceedings.

Take, for instance, the Congregation of the Index of prohibited books, of which so much has been said of late. It is governed by a code of rules and instructions drawn up by Clement VIII., revised by Alexander VII., Benedict XIV., and recently by his Holiness Leo XIII. in his Constitution Officiorum. No work is condemned without a previous, rigorous examination of its contents; no Catholic writer of eminence is censured without being allowed opportunity for defence, either personally or by proxy. The considerateness of the Holy See is further illustrated by the way in which she grants special facilities for dispensation in regard to one or other rule of the Index, thus making it just as easy for Catholics in this country to be guided by the authoritative direction of the Congregation as for Catholics elsewhere.

Writings to be Avoided by All.

10. But no dispensation from rules of the Index can leave Catholics at liberty to read whatever they please. By the natural law a man is bound to avoid reading anything that he knows may undermine his faith, his religion or his morality; and this law of nature is emphasised by the highest sanctions in the law of grace. Divine faith is a supernatural gift which may be lost through our own fault. It may be forfeited—indirectly by neglect of prayer and the Sacraments, and by the deadening effect upon the mind of an immoral life; and directly by habitual indulgence in thoughts and speculations against faith. Temptations against faith are generated and wonderfully strengthened and disseminated by sneering and profane conversation and carping criticisms, in which mind stimulates mind in an unholy rivalry of unbelief. "The tongue is a fire—a world of iniquity—an unquiet evil, full of deadly poison" (James iii., 5).

How Rationalism is Imbibed.

11. But indiscriminate reading is, perhaps, the most insidious form under which the poison of rationalism and unbelief is injected into the soul. Without attracting attention men, and women too, take up books or magazines that lie about, and, as it were casually, turn to the cleverly written and highly spiced articles against their faith, which they find therein. Their minds have no tincture of philosophical or theological training; they possess no antidote to the poisonous draught. But they read on without excuse or necessity, allured by fashion, curiosity, or a desire to taste of forbidden fruit. A common result eventually produced by indulgence of this sort is, either distrust of the Church, doubt of revelation and of the existence of God Himself, ending in secret or open unbelief; or a general loosening of the spiritual ties and bonds that hold the religious structure of life together. Hence loss of the instincts of faith and a liberal Catholicism, in which semi-rationalism has secured permanent lodgment. Feeding the mind and imagination upon arguments and pictures against the virtue of faith must tend as fatally to the soul as feeding them upon lascivious suggestions and forbidden images. Faith and Chastity are equally gifts of God, that need careful guardianship; for they that love the danger shall perish in it. To say that it is impossible to get away from the literature of the day is only to say that in the choice of what to read and what to avoid, the exercise of a wise discretion and of a strong will are absolutely necessary. To read, without necessity, matter calculated to create doubt or to sap faith, is a sin against religion and the first commandment.

Appeal to Catholic Loyalty.

12. Finally, dear Children in Christ, to sum up the argument and instruction contained in this Pastoral Letter. There is but one fitting attitude for a Catholic towards the Church, namely, that of unswerving loyalty. Mark the loyalty which men of the world exhibit towards societies they join for the pursuit of some common object; mark their hearty allegiance to a temporal Sovereign, their deep patriotism for the land of their birth. But the claims to loyalty of institutions, that must perish with time, are not to be compared with those of the Church of God. The Church stands forth, on the one hand, as the Spouse of Christ, dyed with His Blood, animated by His Spirit, while on the other, she walks the earth as a defenceless lamb in the midst of wolves, exposed and abandoned like Christ Himself, to the hatred of persecutors. The noblest and most generous sentiments, of which the human breast is capable, fall short of the homage and fidelity that are due to this our incomparable Mother, who has borne us, and who still carries us at her breasts.

Remember also that, while we are pilgrims, in exile, upon earth, we must live in the midst of mysteries. Mysteries of the natural order are all around us, so also mysteries of the supernatural order. Men reconcile themselves to the former: they rebel against the latter. Be it not so with you. "This is the victory which overcometh the world, our faith" (John v, 4). This Catholic faith, if pure and simple, is "mighty to God unto the pulling down.....every height that exalteth itself against the knowledge of God, bringing into captivity every understanding unto the obedience of Christ" (II. Cor. x., 5).

Remember, too, that you are messengers for God to those who in this country are called to the knowledge of the faith.

Beginning a new Century, each one may well ask himself, what must be character-

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1) Epistola Leonis XIII., Testem benevolentiae. January 22nd, 1899.

2) We refer here especially to the decrees prohibiting certain books and stigmatising certain erroneous doctrines–decrees published sometimes by the Apostolic See itself and sometimes by the Roman Congregations, which are the legitimate tribunals and organs of the Holy See.

The assumption involved in the above assertion has already been condemned in the Apostolic Lettters of Pius IX. (December 12, 1863) and in the Syllabus of condemned errors, where this proposition (n. xii.) is proscribed: "The decrees of the Apostolic See and of the Roman Congregations are a hindrance to the free progress of science."

istic of my service, if I am to glorify God? Is greater self-restraint, a more docile spirit, demanded of me, that I may save my own soul and help to win back my neighbor to the Fold? Surely, it is needful, that we should be all of one mind with the Church, and that we should all bear common witness to the Faith, in order to glorify God and our Lord Jesus Christ. In return for this we are promised the divine gifts of hope, of joy, and of peace, such as the world can not give. This is the teaching of the great Apostle of the Gentiles, who has written: "Let every one of you please his neighbor unto good, to edification, for Christ did not please Himself..... Now the God of patience and comfort grant you to be of one mind, one towards another, according to Jesus Christ; that with one mind and one mouth you may glorify God and the Father of Our Lord Jesus Christ. Now the God of hope fill you with all joy and peace in believing, that you may abound in hope and in the peace of the Holy Ghost."

"I have written to you, brethren, more boldly in some sort, as it were putting you in mind; because of the grace which is given to me from God that I should be a minister of Christ Jesus" (Rom. xv.)

And now, Rev. Brethren and dear Children in Christ, that we are entering upon the Twentieth Century, we pray most earnestly to the Faithful Virgin, the Glorious Mother of God, to intercede for the children of her Dowery; to Blessed Peter, to show himself once more throughout this realm of England, so loyal and faithful to his See during a thousand years. And we pray thus, that Mary and Peter, Thomas of Canterbury, and all the other Saints of God may unite with us in imploring Our Lord Jesus Christ to come again, and reign in the mind and heart of the people of this country, and lead us all, in His own good time, into life everlasting. Amen.

Given at Westminster, this 29th day of December, being the Feast of the glorious Martyr, St. Thomas of Canterbury, to be read, on consecutive Sundays, to the faithful in all the Churches of the Province of Westminster.

[Signed by Cardinal Vaughan and the entire English episcopate.]

THE SOCIAL QUESTION.

GOVERNMENT POSTAL, TELEGRAPH, AND TELEPHONE SERVICE.

Belgium complains bitterly about the high rates charged for a badly organized telephone service which is in the hands of the government.

Year after year the U. S. postal service winds up with a deficit. Two years ago Congress appointed a commission to examine into the matter. That commission has reported, and its report whitewashes the railroads from overcharging, the administration from maladministration, and finds the trouble mainly in the abuse of the second class mail privilege.

France with its poorly developed postal system, has an annual surplus of 20,000,000. Germany has a surplus in its postal service, but a deficit of 15,000,000 marks in the telegraph business. According to the report of the telegraph administration, the service in 1899 cost 48,000,000 marks, while the income amounted only to 33,000,000 marks—a deficit of 15,000,000, to which is to be added the interest on the invested capital of 127,700,000, amounting to 4½ millions. In the German telephone service there are invested 154,500,000 marks. The surplus of income over expenses for 1899 amounted to 5,700,000 marks, yet this surplus, with the extension of the service into rural districts, may decrease rapidly. Since the rates were lowered, no less than 45,000 new stations have been opened (all within the last year) at a cost of 7,000,000 marks, which turns the surplus into a deficit. A still worse business for the German government is the mailing of newspapers, which costs 21,000,000 marks and yields but 6,000,000. The same is to be said about the handling of packages by the postal service. That branch has enormously increased since a package of 5 kilos may be sent cheaper by mail than by freight at a long distance. What pays best is letter mail. From it the government realizes enough to cover the deficit from the other branches and still have a surplus of 37,000,000 marks annually. But that surplus would be nowhere if interest had to be paid on the $900,000,000 invested or if the postal service had to pay the railroads for carrying the mail. As it is, the railroads in Germany have to carry all the letter and parcels mail free of charge.

In view of such figures, the U. S. postal service with its deficit of $6,000,000 is doing fairly well; but whether it is good to advocate the government ownership of all telegraph, telephone, and transportation lines, is, to say the least, very doubtful. To say nothing of the evil that possibly may be brought about by extending government (party) control over more than a million employees, what would be the result were a loose and lavish government like ours to carry on such immense enterprises, when a strict and economical government like that of Germany can not do it satisfactorily?

J. HERNAN.

ARBITRATION OF LABOR TROUBLES.

THE REVIEW (No. 46) gave the model plan of Msgr. Begin, Arbishop of Quebec, for the voluntary settlement of difficulties between employers and employees. In many of our States, laws are in preparation after the model of the New Zealand compulsory arbitration act, although the latter does not find universal favor. Thus at a recent meeting of employers and the heads of our national unions at Chicago, both parties opposed such legislation. However, the Missouri lawgivers, in view of the late street-car strike in St. Lous, intend to pass some laws concerning arbitration, and the St. Louis *Mirror* (Jan. 31st) writes for the information of the Missouri solons as follows:

Pennsylvania is a State that has considerable experience with strikes, and Missourians may, with profit, study a law on the statute books there, which, as condensed in the Scranton *Tribune*, makes it legal for one or both parties to an industrial dispute, to petition courts of common pleas to name a board of mediation and arbitration. Where joint application is made, the court may grant a rule on each party to select three citizens, not connected with the interests of either party, as arbitrators. The court is to select three other members of the board, making a total of nine. Where but one party makes application the court shall give notice to both parties to appoint arbitrators, and if either party refuses to name its members within ten days, the court shall appoint six members. The board is directed to consider all papers presented to it, and establish its rules as a regularly constituted tribunal. At the request of any two members, the president of the board may send for persons, books, and papers and he may compell witnesses to testify, under a penalty of not more than $500 fine and thirty days in jail. The applicant for the board shall stand as plaintiff, but where the application is jointly made the employer shall be the plaintiff, and both sides may appear with their attorneys and counsel. Experts may testify, and drawings, models and statements may be introduced as evidence. Both the board and witnesses are to be paid out of the treasury of the county in which the arbitrators are appointed. A majority of the members of the board shall make a decision, which, after proper attest by the secretary of the board, becomes a court record and is to be filed for safe keeping.

The act as above, seemingly so good, "falls down" just where the falldown might have been expected. It declares the arbitration board's finding to be "final and conclusive," but there is no provision made for enforcing the finding, and the act is ineffective in the highest degree.

Governor Stone, of Pennsylvania, now proposes some amendment to the measure, which the Scranton *Tribune* also summarizes. Governor Stone's bill, as it is called, because of its embodying some suggestions in his message anent the great anthracite strike, contemplates the placing of a kind of police quarantine around the mine, mill, factory or shop in which a strike of magnitude occurs. It provides that upon notice given by the mine or factory inspector's department, that such a strike is in progress, and if within three days following neither of the parties in conflict shall have named three arbitrators, the Governor, in the interest of the public order, and without waiting for further summons, shall order to the scene of trouble a sufficient military force to do either of two things. If the strikers name arbitrators and the employers decline or fail to name them, the mine, factory, mill or shop is to be seized by the commonwealth and closed until arbitration is accepted by the employers. If the employers name arbitrators and the strikers decline or fail to name them, the commonwealth is to use its military power to afford protection to all men who shall elect to take the vacant places.

When both parties have named three arbitrators each, the president judge, upon notice from either side or both sides, shall name one or three additional arbitrators, the whole number to constitute a court with full power to try, hear and decide the issue. Nomination of arbitrators carries with it a pledge to accept the completed finding, but should either party afterward disobey the verdict of the arbitral court, the commonwealth is to use its military power as before, either to close the working place until the employers obey, or to protect other employes in case the strikers shall refuse to return to work.

The military idea is one that will not generally commend itself to the people. We have had little military interference in this government and the country almost unanimously wishes that little less, but Governor Stone, of Pennsylvania, defends the military idea on the ground that it is justifiable exercise of the police function to prevent the disturbances of the public peace sure to attend a prolonged war between labor and capital. It is certain that something must be done to make the government actually strong enough to enforce order against trusts of capital on the one side and of labor on the other. The legislature of Missouri and of every other State may learn something by study of the Pennsylvania plan,

without having recourse to soldiers. Police and deputy sheriffs should be able to do anything that soldiers could do in enforcing the decrees of any court.—

It may be well enough to pass laws where laws are needed and wanted, but when large employers and the heads of national labor unions oppose compulsory arbitration, what good will come of it? There, voluntary arbitration without a shadow of impartiality or unfairness, such as the Archbishop of Quebec proposes, may obtain its end, but no compulsory laws, even when backed by the militia, can do so. The military may be the last resource in quelling riots, but it can not settle questions of justice and injustice in labor troubles.

J. Hernan.

The Quebec shoemakers and their employers have accepted Archbishop Begin's practical plan (recently outlined in The Review) to settle all their differences. If the representatives of both parties should fail to agree upon a third arbitrator, they will ask the Supreme Court or the Archbishop to designate him.

THE RELIGIOUS WORLD.

A QUICK AND EXEMPLARY BISHOP'S ELECTION.

Bishop Byrne of Bathurst, Australia, died Saturday, Jan. 14th. Already on the following Wednesday the tern of candidates judged fit to succeed him was drawn up by the diocesan electors. The *Sydney Catholic Press* of Jan. 19th reports the proceedings with some detail. After they had finished their work and were about to go back to retreat, whence they had been called, Cardinal Moran, who had presided at the meeting, congratulated the priests upon the singular unanimity which had been displayed not only in the matter of the election but in everything he had witnessed with both priests and people since he came to Bathurst.

Why can such things not be done here? some one will ask. Why, because we do not follow the Australian example by calling the electors out of the retreat, letting them do their voting, and then sending them back to the retreat. Were our wirepullers kept permanently in retreat we would have very little "bishop-making." J. F. M.

THE CHURCH IN ECUADOR.

The papers on Feb. 22nd published a cablegram from Ecuador, in which it was stated that President Alfaro was preparing to meet another threatening revolution at the coming elections. That means he warns the world against surprise over any new butchery of Ecuadorians by his tyrannical government, that will carry the election for him with a high hand.

From a correspondence in *El Porvenir* (Peru) of Jan. 6th we learn of renewed persecutions against the Ecuadorian clergy. The Congress has been very active in venting its sectarian hatred against the Catholic religion. It has nominated for the vacant see of Cuenca a priest of the Diocese of Ibarra. The administrator of said Diocese was put in prison and only under a bond of $20,000 was allowed to proceed to Quito to give an account of his doings.

The College of San Vicente in Guayaquil, named after the patron saint of the former President, Rocafuerte, had to change its name into Vicente Rocafuerte, because, as one of the radical papers gives it, "The saints are unknown personages in the Republic and have never done the country any good...."

Having deprived the secular clergy of its meager income, the radicals in the lower house decreed the confiscation of all the goods of the "dead hand" for military purposes. Happily the Senate refused concurrence, because, as its president said, it was a violation of the constitution, which guarantees the right of property. He was answered by one of the radicals that his were the scruples of an old woman.

The government further decreed the secularisation of all cemeteries. Whilst Jews, Mohammedans, and Protestants may have their own denominational graveyards, the sign of our Redemption has to disappear from all Catholic cemeteries.

Methodist preachers have been imported to take charge of the State normal schools,—all for the purpose of annihilating the Catholic religion, which still is the State religion under the constitution.

But that is not the worst. One of the two bishops left in the country, he of Ibarra, conducts himself in a manner which earns for him public praise from the Minister of the Interior, Don Abelardo Moncayo. "A house divided against itself must fall." L. F.

PROTESTANT PROPAGANDA IN ROME.

His Holiness has recently, in his address to the English pilgrims, renewed his complaint of the shameless way the Protestants endeavor to corrupt the faith of the Roman populace by bribes of money, clothing, schooling, and such devices.

The Protestant propaganda in the Eternal City is indeed growing more shameless right along. From their conventicle in the Via Venti Settembre every year, on the anniversary of the breach of the Porta Pia, they flood the city with tracts in which they insult the Pope and the clergy.

A late incident reported by the Rome correspondent of the N. Y. *Freeman's Journal* (March 2nd) illustrates the spirit which actuates these exponents of modern Protestantism:

"In the Trastevere stands the venerable church of St. Agatha, which dates back to the eighth century and which was built on the site of the house of the great Pontiff Gregory II. The Baptists have recently bought the piece of land adjoining this church for a conventicle and orphanage of their own. Last week, on the feast of St. Agatha, I was able to witness the progress they have made in their fabric. The right wing of the church has been built over completely; the architectural effect of the ancient building has been irretrievably ruined; some of the arches of the lateral chapels have begun to show cracks caused by the superincumbent weight of the new construction, and among other indications of the respect they show for the feelings of the people, to say nothing of the veneration they entertain for the house of God, these Baptists have, with American and English money, built a water-closet immediately over the chapel of the Crucifixion, not far from the altar of the Blessed Sacrament!

"These and similar facts will serve to give some idea of what evil days we have fallen upon in Rome. The Pope is closed up in his prison in the Vatican, and the heretic is holding carnival among the sacred temples of the Eternal City, while the ministry of public worship looks on silently if not approvingly."

....Interesting developments are promised in Chicago through the enforcement of the tax law against church organisations and educational institutions, as that law has been interpreted by the State Supreme Court. Much property belonging to such organisations has been exempted from taxation on the theory that, while the property was income-bearing, the income was used for religious or educational purposes. This, the Court says, was illegal, and the tax authorities are now asking the various institutions to make a division of their income-bearing and non-profitable property. It is the announced intention to tax every piece of profit-earning property, not only for the current year, but for all the years that it has been illegally exempt. It is estimated that if all exempt property which has been illegally exempted were to be taxed, the revenues of Cook County would be increased by at least $200,000 yearly. If, as they believe, the assessors can go back and compel the payment of taxes for all the years that the illegal exemptions have pertained, neither the city nor the county would need to issue any more bonds for several decades to come.

We fail to see the justice of taxing profit-bearing property belonging to religious, educational, and charitable organisations if the profits are employed solely for one, or the other, or all of these three purposes.

....Twentieth Century religion as preached from Protestant pulpits, is exemplified by the following subjects discussed by three Syracuse (N. Y.) divines the other Sunday, according to the *Catholic Sun* (March 1st):

"The American Hatchet; First in the Hand of Washington, now in the Hands of a Nation," was the topic of the Rev. George McDonald of the Immanuel Baptist. The subject of a Rev. Mr. Bloice in one of the city churches was "Death in the Pot." The Rev. Mr. Edwards' topic was "Rummaging Through the Soul."

....The Rome correspondent of the *Freeman's Journal* (March 2nd) confirms "with the most perfect certainty" the news that Msgr. Martinelli will be raised to the cardinalate in the next Consistory and continue for some time at Washington as pro-delegate.

....The Fall River daily *Indépendant* learns from what it gives out to be a trustworthy source in Rome that Archbishop Bruchesi of Montreal is among the prelates who will be created cardinals in the next Consistory, and that Msgr. Falconio will be the successor of Msgr. Martinelli in Washington. Our own advices confirm this, but nothing is known for certain; all reports are more or less well-founded speculations and guesses. The Consistory seems to have been postponed till the middle of next month.

....Mr. Wm. J. D. Croke writes from Rome to the *Catholic Universe* (March 8th) that the Holy Father gave Cardinal Vaughan "a letter in re-enforcement of the late collective utterance of the English hierarchy against 'Liberal Catholicism.'"

EXCHANGE COMMENT

Our excellent Canadian contemporary, the *Casket* (Feb. 28th) comments thus on Prof. Melendy's instructive studies on the subject of substitutes for saloons:

"The American people, even more than the Canadian, are devoted to social and fraternal societies, nd many of their societies

are powerful, large, and highly respected, and are doing a great deal of good. We think our Canadian people do not take sufficient interest in such matters. Catholic societies are plentiful enough, but the interest taken in them is insufficient, and the results from them are not by any means all that could be produced, if members and possible members would give a little more time and thought to them. We are accustomed to hear repeated at the meetings of Catholic societies certain objects and aims stated in high-sounding phraseology; but there it ends—those objects and aims are not carried out, and are seldom thought of outside the meeting place. Our Protestant friends are more appreciative of the benefits and advantages to be derived from associations and societies having for their object the mutual improvement and instruction of their members, and several powerful and influential associations attest in this country their appreciation of the same. They believe it pays. They believe it is worth while to spend their money in putting up great buildings, libraries, halls, and gymnasiums, for their young people's use and enjoyment. They are enthusiastic and united in such work."

The St. Paul *Wanderer* has recently on more than one occasion printed timely remarks along the same line. Our Catholic societies, most of them, are not Catholic societies in the true sense; they are merely organisations of Catholics for more or less selfish purposes. They ought to be made real Catholic societies with thoroughly Catholic aims and objects and strictly Catholic methods in order to make them the instrument for good that they ought to, and could, be.

* * *

The *Ave Maria* (No. 9) declares that—

"The worst aspect of the Indian question is that there is so little prospect of a betterment of conditions. The entire collection for the missions last year amounted only to about sixty six thousand dollars; and when one considers the number of priests, Sisters, and Indian children dependent on that sum, it seems only a trifle. As showing how difficult it is to arouse the interest of Catholics in this Apostolic work, we may mention that four bishops who made collecting tours in some of the wealthiest districts of the country were able to add only thirteen thousand dollars to the sum named above."

So it seems the prediction of the American correspondent of the Berlin *Germania*, that the work of Catholic Indian education is sure to fail for lack of means, will come true. This is not complimentary to our Catholic people. On the other hand, it should not be forgotten that the appeals to their charity are growing so numerous that many can not respond to them as they would like to, simply because their means are insufficient. The bulk of our coreligionists are poor, or, at least, not wealthy, and they groan under the weight of many other burdens besides this one, which an unjust and perfidious government has saddled upon them.

* * *

Rev. Dr. Lambert in the *Freeman's Journal* (March 2nd), says there must be something remarkable about Archbishop Ireland, because "he draws fire from the ramparts of opposing forces." After quoting a portion of our recent article on the "Pauline Prelate" as a cardinal, which he calls "fusilade from the rear," the Rev. editor follows it up by a paragraph from the *Baptist Commonwealth*:

"But every intelligent citizen also knows that the administration agreed in the treaty with Spain to maintain the 'rights' of the Church in the Philippines. And Protestants all the land over are coming to believe that not only this feature of the treaty but many other acts of the administration which are friendly to the Romish pretensions are due to the influence over the President of ecclesiastics like Archbishop Ireland. This is often asserted; it is not denied; it is quite generally credited. This influence is regarded by the President's fellow Protestants as possibly dangerous, if not already hostile, to American institutions at home, and as unmistakably hostile to the religious and the secular rights of the populations in our new territories."

"The 'grave apprehensions'" (of THE REVIEW and the *Baptist Commonwealth*) — comments Father Lambert — "are about equally balanced, equally awful, equally discouraging. If Ireland is made a cardinal it will be a blow to Catholicity, and at the same time if he becomes a cardinal and thereby increases his influence over the President it will be the death of Protestantism at home and in our new territories! Was there ever a man whose promotion would produce so contrary results? It is enough to drive the whole college of cardinals crazy to solve the problem THE REVIEW and the *Baptist Commonwealth* have served up for solution. But as the cardinals naturally desire the extinction of the errors of Protestantism and the prevalence of Catholic truth at home and in our new territories, it would not be surprising if they should favor sending the red hat to St. Paul and risk offending both THE REVIEW and the *Baptist Commonwealth*, who, by the way, make strange bed fellows. There is no one more likely to appreciate the humor of the situation than the Pauline Prelate himself. They say he is fond of a joke and knows a good one when he sees it."

We have learned, since writing our article, that Msgr. Ireland has not the ghost of a chance to obtain the purple from the present Pope; and we are glad that we have been able, in conjunction with the esteemed *Baptist Commonwealth*, to soften his undoubtedly keen disappointment *) by a bully joke.

* * *

The New Orleans *Morning Star* (March 2nd) announces the demise of its editor and proprietor Gustave T. McCune. As a Catholic editor, Mr. McCune did not stand high, but we are glad to learn from the obituary notice in his paper that he was personally a good man, charitable and merciful, with a warm heart and an ever open hand for the poor and needy; for these are the things by which we are judged. R. I. P.

As for the *Morning Star*, we hope it will either pass into the hands of a real Catholic journalist, or go to nogginstaves.

* * *

Our esteemed Detroit contemporary, the *Stimme der Wahrheit*, chronicles in its edition of March 7th the death of Mr. John Baptist Mueller, its former editor, one of the ablest and most widely known German Catholic journalists of this country. Since 1866 the deceased wielded his versatile pen in the cause of Catholic truth, first as editor of the *Herold des Glaubens*, of this city, then as associate editor of the daily *Columbia* in Milwaukee, later as editor of the *Stimme der Wahrheit*, and of recent years as a more or less regular contributor to the last-mentioned paper, the *Katholisches Sonntagsblatt* of Chicago, and the *Katholisches Familienblatt* of Pittsburg. He also edited the second edition of the Schematismus, the Directory of the German clergy in the United States, wrote a biography of St. Gangolf, and valuable articles in various almanacs and magazines. His memory was as remarkable as his strenuousness and capacity for work, and he was considered an authority especially in historical matters. Mr. Mueller wrote many a kind word about THE REVIEW and its editor, and we beg our friends to remember him in their prayers.

ARTHUR PREUSS.

*) It was the *Freeman's* own Rome correspondent who reported two weeks ago, that despite the powerful efforts of two friendly governments, a certain American archbishop would not receive the red hat. Surely these efforts were not made without Msgr. Ireland's consent and cooperation.

EDUCATION.

PRAYING IN THE PUBLIC SCHOOLS.

[An Answer to a Query by E. A. Adams.]

There is no doubt that Catholic children may not join in the recital of the Lord's Prayer after the Protestant fashion. We Catholics are to pray as our Holy Mother, Church, directs us to pray. Teachers who violate the children's rights of conscience so grossly as in the cases mentioned by Mrs. Adams ought to be prosecuted by the parents, and the latter should not rest until such bigoted teachers are removed from their position. The public school teacher has no right to demand of his pupils the recital of the Lord's Prayer. The public school is by law unsectarian, i. e., undenominational; but you can not demand the Lord's Prayer without becoming "denominational," preferring, e. g., the Protestant mode to the Catholic, or either of them to the Jewish manner of praying. The public school teacher can not require or use *any* prayer in his school. Why? Because rational prayer implies and supposes many dogmatical truths, whereas the public school teacher as such can not profess or teach any of them. In like manner he can not speak seriously about God, religion, hell, eternity, sin or virtue without becoming in some way denominational. And should a child be so forward as to put a question concerning God, Jesus Christ, the Bible, the Apostles, the Saints, the Angels, the Pope, the Devil, or Dr. Martin Luther, the teacher would have to decline the answer saying: "My dear child, such questions do not belong to the school; ask your father or mother at home; they will, perhaps, be able to tell you. Don't, therefore, interrupt me any more. Now let us go on in our lesson."

Poor children, who in all the numerous and long shool hours never hear anything about those subjects in which they are most deeply interested, and who are never allowed to put any questions, though they present themselves most readily to their inquisitive mind, as soon as they touch upon their highest interests.

Is such a school system, considered in itself, not truly "godless," and considered as a means of education, is it not an absurdity?

This is the reason why Catholic parents do not want "the non-sectarian government school."

I perfectly agree with Mrs. Adams that we Catholics ought to be more "aggressive," i. e., as I understand this term, we ought to bring before the public the wrongs committed

against us, unceasingly demand redress and insist on our rights. Not the least of our grievances concern the public schools. I have heard of outrages against children similar to those related by Mrs. Adams, although I do not sufficiently know the particular circumstances to communicate them to the press. Those, however, who are personally connected with, or have accurate information about, such cases, should not fail to acquaint the public through the press.

To suggest another point connected with our public school system, it would be an interesting and useful enquiry to examine from statistics and public reports, how many millions of dollars, say within the last ten years, the Catholics of the Union have been "robbed" of in consequence of the unjust school tax enforced by the law. That glaring example of "legal robbery" which repeats itself year after year, would, perhaps, open the eyes of many and make them realize how some of our most sacred and essential rights are trampled under foot in this glorious land of the free.

A Priest.

SCIENCE AND INDUSTRY.

THE STAR OF BETHLEHEM?

The *Amerika* of March 2d quoted Rev. M. S. Brennan to the effect that the Star of Tycho Brahe was the Star of Bethlehem. May I be allowed to quote the following from the excellent work on General Astronomy by Prof. Young of Princeton:

"There has been an entirely unfounded notion that this star, (of Tycho Brahe, observed first in November 1572) may have been identical with the 'Star of Bethlehem,' it being imagined that the star is *periodically* (Italics the author's) variable with a period of 314 years. If so, it might have been expected to reappear in 1886, and it was so expected.... It is difficult to see how the idea came to be so generally prevalent as it certainly has been. Probably every astronomer of any note has received hundreds of letters on the subject. At Greenwich a printed circular was prepared and sent out as a reply to such inquiries."

Plassmann, an eminent German astronomer, says on the same question:

"In the time of Tycho Brahe the Bohemian astronomer Cyprianus Leovitius, excerpting, as he said, from old manuscripts, maintained that in the same region a new star had suddenly blazed up in 945 and 1264. Have we to deal here with one identical star, variable in the long period of 314 years?....."

After discussing the testimony of Leovitius and the possibility of the fact, he proceeds:—"If the assertion of Leovitius had a good foundation, we might try to figure with this period of 314 ahead as well as backward. If ahead, we ought to have witnessed the phenomenon at the latest in 1897. But we were denied such a sight. If figuring backward, we would reach the year of the birth of our Lord. From this fact Chladui, Klinkerfues and others have pretty rashly concluded the Tychonian Nova to be the Biblical Star of the Magi. For us it is indubitable that the record of the Sacred Scriptures of this mysterious appearance, of which we find no mention in any of the profane writers, indicates a miraculous phenomenon [Note of the author: Its standing still just above the stable indicates divine interference at any rate,] not traceable to any other celestial and ordinary phenomenon."

Whatever the new star may be, this much seems certain, that neither it nor the Tychonian star nor any comet, is the "Star of Bethlehem," which was miraculous.

Ulrich F. Mueller, C. PP. S.

THE WEAKNESSES OF DARWINISM FROM AN ANATOMIST'S VIEWPOINT.

The learned German anatomist Koellcker points out the following as the weak points of the Darwinian theory:

1. Its inability to answer certain vital objections against the pretended law of natural selection, whose weight even such an eminent champion of Darwinism as Weismann has acknowledged.

2. The absence of transitional forms in historic as well as prehistoric times.

3. Its purely hypothetical character, it being not proved but rather contradicted by the facts as we know them.

On the subject of the beneficent effects of sugar in travail and other muscular fatigue, an Iowa physician writes to us confirming the statement of the Cologne *Volkszeitung*, which we quoted. Although personally averse to anything sweet, he says, he made regular use of sugar in mountain-climbing in the Black Forest. A friend of his tried it on twelve soldiers during the autumn field exercises with the same success. Again he writes that frequently in childbirth he had observed the same good results, but as he could not subject his observations to a critical analysis, he would like to have more particulars. Thinking that things of this kind frequently come into our hands, he would like to get them from us. Unhappily such is not the case, but we propose the matter to our medical readers; perhaps one or the other can inform us for the benefit of our friend in Iowa.

It is usually only after he is dead that we learn that this or that distinguished public man was a Catholic. The San Francisco *Monitor* (March 2nd) pays a glowing eulogy to "the deep, earnest, practical Catholic faith" of the late U. S. Senator Stephen M. White. We should prefer to see the deep, practical faith of our Catholic public men display itself more in their public career during life.

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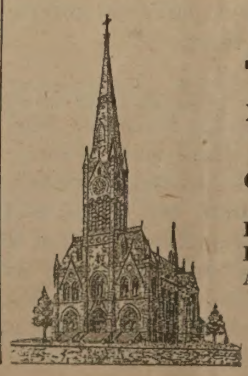

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